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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

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After Menahem ben Mordechai died, he was succeeded by his son Mordechai (II) ben Menahem (d. 1821). Mordechai II had two sons: another Menahem (III), who served as a rabbi in Edirne from about 1800 but died before his father in 1810, and Joseph Raphael ben Mordechai (d. 1849), who became the chief rabbi of Edirne after 1821. In 1839, his position was made official by a *firman* from Sultan Abdülmecid appointing him *haham başı* of all the Edirne congregations. Joseph's eldest son, Moses Raḥamim (1809–1878), succeeded him in 1846. Moses wrote answers to halakhic questions submitted to his father, and published a number of his own. The outbreak of the Russo-Turkish War of 1878 prompted him to flee to → Istanbul, where he died shortly afterward. His son Menahem (IV) Mordechai Simeon (d. 1887) escaped to Istanbul with his father. A preacher and halakhic scholar, he eventually settled in Palestine.

The last known member of this family of rabbis was Raphael Bekemoharar (1837–1899), whose refined appearance earned him the moniker "Raphael the Angel." Raphael lived in → Plovdiv, the capital of eastern → Bulgaria. In addition to his rabbinical duties, he was elected as a deputy to the Ottoman parliament.

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YARON BEN NAEH

Belaïche, Jacques

Jacques Bellaïche was born in → Tunis on July 17, 1913. While working as a sales clerk he joined the Youth Hostel movement in its formative years. Later he joined the union movement during the period of the Popular Front (1936–1937) and was active in the Communist Party. He was arrested in April 1940 for distributing copies of the subversive newspaper *L'Avenir Social*, held in the civil prison of Tunis,

and then moved to the military prison of → Algiers. His case was dismissed in July 1941, after sixteen months in prison. He was arrested again on November 28, 1941 in the company of a number of suspected Communists, most of whom were sent to the concentration camp of Le Kef. In May 1942, while being transferring to Tunis for medical reasons, Bellaïche escaped; he lived clandestinely until the liberation of Tunis on May 7, 1943.

After World War II, Bellaïche helped revive the union movement and became a leader of the Union Syndicale des Travailleurs de Tunisie, a Communist organization. In 1946, he was elected to the Municipal Council of Tunis. He was also elected numerous times to the Central Committee of the Communist Party of Tunisia (Second Congress in 1946, Third Congress in 1948). On January 18, 1952, during Tunisia's bid for independence, he was arrested. Held successively in the prisons of Remada, Borj Le Boeuf (now Bordj-Bouguiba), and Tatahouine, he was released in 1953 and was a candidate on the Communist list for the March 1956 elections to the Constituent Assembly. Bellaïche left Tunisia for good in 1975 and settled in France, but he continued to be active in the international section of the French Communist Party.

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HABIB KAZDAGHLI

Belgium

act. Brigitte Sion

The Jews of Belgium represent approximately 32,000 people out of a population of 10.4 million. The largest part of this community lives in Brussels and Antwerp, with over fifteen thou-

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MADE YAYIMLANDIKTAN
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RICHARD B. BARNETT

2.8 Mayıs 2017

Belgium, Islam in

Ghalila Djelloul and Brigitte Marchal

Islam is an officially recognised religion **in Belgium**, with a Muslim presence in the country dating from the nineteenth century.

1. HISTORY AND DEMOGRAPHY

The number of Muslims in Belgium increased significantly following bilateral agreements, in 1964, between Belgium and Muslim-majority countries of the Mediterranean basin (Morocco, Algeria, Tunisia, and Turkey), which facilitated

the arrival of young, marginally skilled workers, often coming from rural areas, who were allowed into the country in hopes that they would buttress the post-World War II economic boom. This population, mainly male and politically silent, elicited little interest from the Belgian populace. The Muslim population grew further in the following decade, with the arrival of women and children benefiting from family reunification policies, despite the temporary closing of borders following the 1973 to 1974 oil crisis. The 1990s saw the arrival of other types of Muslim migrants: political refugees and students from the Arab world (including Iraq), Iran, the Balkans (Kosovo and Albania), South Asia (Afghanistan, Pakistan, and India), and sub-Saharan Africa (Mali and Senegal). With legal reforms related to Belgian nationality enacted in 1985, 1992, and 2000, more than two thirds of the resident Muslims qualified to obtain Belgian citizenship, through being born in Belgium or having a Belgian mother, and through naturalisation. The Flemish-speaking, northern Flanders Region went a step further, enacting a proactive policy of civic integration (*inburgering*), with a programme specifically built on knowledge of Flemish and the sociocultural context of the region. Despite official recognition of Islam in 1974, which paved the way for Muslim access to the various privileges accorded by the state to recognised religions, the 1990s and 2000s witnessed public debates that singled out Islam as the main impediment to social cohesion, particularly in connection with the emergence of Islamist radicalism in Belgium and elsewhere.

The exact number of Muslims in Belgium is difficult to establish, since ethnic or religious affiliation cannot be registered in the census. Estimates are based

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

بلژیک، مسلمانان. اولین گروه معدود مسلمان پیش از جنگ جهانی اول از اروپای شرقی، بویژه آلبانی، به بلژیک مهاجرت کردند. اما مهاجران مسلمان به صورت انبوه در دهه ۱۳۴۰ ش/ ۱۹۶۰ وارد بلژیک شدند (کتانی، ص ۶۷). بیشتر آنان به عنوان کارگران ارزان از مناطق روستایی مراکش و ترکیه بودند (میشو، ص ۴). ازینرو سرکنسولگری بلژیک در ترکیه و مراکش اقدام به استخدام کارگران ترک و مراکشی کرد (نیلسن، ص ۹۰). از دهه ۱۹۶۰ به بعد، شمار مسلمانان مهاجر همواره در حال افزایش بوده است (در ۱۳۳۹ ش/ ۱۹۶۰ حدود ۲۰۰ تن؛ در ۱۳۴۹ ش/ ۱۹۷۰ حدود ۶۵۰۰ تن؛ در ۱۳۶۴ ش/ ۱۹۸۵ حدود ۲۰۰۰ تن؛ در ۱۳۷۱ ش/ ۱۹۹۲ حدود ۲۵۰۰۰ تن؛ و در ۱۳۷۶ ش/ ۱۹۹۷ بیش از ۳۰۰۰۰ تن از ۴۲ کشور). این مهاجران از نظر ملیت از مراکش، ترکیه، الجزایر، تونس، ایران، پاکستان، آلبانی، لیبان، یوگسلاوی سابق و دیگر کشورها بوده‌اند. مسلمانان اصالتاً بلژیکی نیز در حدود بیست هزار تن برآورد می‌شوند. بدین ترتیب، جمعیت مسلمانان ۳٪ از کل جمعیت بلژیک (ده میلیون تن) و بیش از یک چهارم جمعیت مهاجر بلژیک را در برمی‌گیرد. بنابراین اسلام، پس از مسیحیت، دومین دین رایج در این کشور است (>اسلام و گروههای اسلامی<، ص ۳۰؛ میشو، همانجا؛ منصوری حمل‌آبادی، ص ۲۱).

حدود نیمی از مسلمانان بلژیک، در بروکسل (پایتخت کشور) زندگی می‌کنند و ۱۰٪ جمعیت این شهر را تشکیل می‌دهند و بقیه آنها در شهرهای آنت‌ورپ^۷، گنت^۸، لیم‌بورگ^۹، لیژ^{۱۰}، شارلروا^{۱۱}، منس^{۱۲} و نامور^{۱۳} اقامت دارند (میشو، همانجا؛ >اسلام و گروههای اسلامی<، همانجا).

بیشتر مسلمانان بلژیک، سنی مذهب و اغلب آنها مالکی و حنفی‌اند و شبکه گسترده‌ای از سازمانهای مذهبی را -که بعضاً سرّی نیز هستند- به وجود آورده‌اند. عمده مسلمانان بلژیک از اخوان المسلمین^{۱۴} مصر و اتحادیه دانشجویان مسلمان^{۱۵} الهام می‌گیرند و فرقه‌های صوفی علویه و سلیمانیّه از حمایت گسترده مهاجران مسلمان برخوردارند (>اسلام و گروههای اسلامی<، همانجا).

در اواسط دهه ۱۹۶۰، مسلمانان از دولت بلژیک مصرّاً خواستند تا دین اسلام را در کشور به رسمیت بشناسد، زیرا جمعیت مسلمانان بمراتب از پیروان کلیسای انگلستان و یهودیان بیشتر بود (>نیلسن، ص ۹۳-۹۴؛ منصوری حمل‌آبادی، همانجا). در ۱۳۴۴ ش/ ۱۹۶۵، سفیران کشورهای

سیّاح در بلرم مناطقی دیده‌که به مسلمانها و مساجد و مدارس و بازارهای آنان اختصاص داشته و زبان عربی هم در این مناطق بسیار شنیده می‌شده است. وضع زندگی این مسلمانها، در زمان حکومت مسالمت‌آمیز روزه‌ها، در پایتخت نورمانها تحمل‌پذیر بود، اما در دوران فرمانروایی جانشینان آنان (در ۱۱۶۱/۵۵۶ مسلمانان قربانی آشوب یا کشتاری دسته‌جمعی شدند) روزبروز بدتر شد و در اغتشاشاتی که پس از مرگ ویلیام دوم (۵۸۶/۱۱۹۰) درگرفت از حد طاقت آنان درگذشت. در اواخر قرن ششم/ دوازدهم، بلرم دیگر تقریباً از ساکنان مسلمان خالی شده بود، هرچند برخی مسلمانان بلندپایه منتسب به دربار فردریک دوم، هنوز در آن شهر به‌سر می‌بردند.

وصف دوران اسلامی بلرم را در شرح ارزنده ابن‌حوقل می‌توان یافت که در ۳۶۱ به آن شهر سفر کرده است، و نیز در آثار ابن‌جبیر و ادریسی که دو قرن بعد، یعنی در عصر فرمانروایی نورمانها، از بلرم دیدن کرده‌اند. بنابر مشاهدات ابن‌حوقل، پایتخت کلیبیا به پنج بخش تقسیم شده بود: قصر (کاسارو)^۱، شامل بخش قدیمی شهر محصور در میان برج و بارو؛ خالصه (کالسا)، از بناهای فاطمیان و محصور در میان برج و بارو؛ نواحی نامحصور حارة المسجد و حارة الجدیده در جنوب و حارة الصقالبه در شمال. آماری^۲ (-منابع) جمعیت بلرم را در دوره حکومت کلیبیا در حدود سیصد تا ۳۵۰ هزار تن تخمین زده است. ویرانه‌هایی که از دوران اسلامی در بلرم به جا مانده (گذشته از عمارات معروفی که یادگار درآمیختن هنر نورمانها با هنر اسلامی است) بسیار اندک است: بقایای مسجدی در کنار کلیسای سان‌جووانی دلی ارمیتی^۳، و آثار کهنی در داخل کاخ سلطنتی (توره پیزانا^۴) که اخیراً کشف شده است.

منابع: ابن‌جبیر، رحلة ابن‌جبیر، چاپ رایت - دخویه، لیدن ۱۹۰۷، ص ۳۳۱-۳۳۲؛ ابن‌حوقل، صورة الارض، چاپ کرامرس، لیدن ۱۹۶۷، ص ۱۱۸-۱۱۹؛

M. Amari, *Storia dei Musulmani di Sicilia*, Catania 1933-1938, passim; G. M. Columba, *Per la topografia antica di Palermo*, in *Centenario Amari*, Palermo 1910, II, 395-426; Idrisi, ed. Amari and Schiaparelli, *L'Italia nel libro del Re Ruggero*, Rome 1883, 22-23 (text), 25-27 (trans); U. Rizzitano, *L'Italia nel Kitāb ar-Rawḍ al-mi'tār* (Arabic text), Cairo 1958, 146-148.

/ ف. گابریلی (د. اسلام) /

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|------------------------------------|-------------|------------------------------|--|-----------|
| 1. Cassaro | 2. M. Amari | 3. S. Giovanni degli Eremiti | 4. Torre Pisana | 5. Michot |
| 6. <i>Islam and Islamic groups</i> | 7. Antwerp | 8. Ghent | 9. Limbourg | 10. Liege |
| 11. Charleroi | 12. Mons | 13. Namur | 14. Association des etudiants musulmanes | |

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biannual phenomenon also may explain the miracle of *salwā* reported in the Old Testament and alluded to in the Koran (see *Encyclopaedia Judaica* XIII, Jerusalem, 1978, s.v. quail).

Another legend is based on a fanciful interpretation of the quail's cry: Supposedly the *badbada* (actually an onomatopoeic imitation of the male's cry) is so called because, having eaten one grain of wheat from the possessions of a child and having then repented of his evil deed, he repeats "bad bad e" (bad is bad; cf. the popular French moralistic interpretation of the same cry: *Paye tes dettes*, i.e., pay your debts). The quail's chattering, taken for loquacity, has, in turn, led to the popular belief that eating its eggs generates fluency and eloquence in speech and causes young children to speak precociously (Anṭākī, loc. cit.; Tonokābonī, s.v. *so-mānā*; the same effect is popularly attributed to the eating of sparrow heads).

Owing to its delicious flesh, the quail has always been valued as a game bird. In Iran in the past it was hunted with falcons (or hawks) or trapped. Nowadays quail hunters, guided by their dogs, beat the bushes and fields to raise the quails, which they shoot on the wing with shotguns (Mokri, p. 109). M. Pāyanda (pp. 480-81) describes the way in which the quail (*vūšūm*) is still caught in his native eastern Gilān: The local quail catcher follows his pointer through fodder fields, dried rice fields, and the like, where the quail usually nest, and tries to catch the birds frightened by the dog with his *lāl-dām* (a long forked wooden stick or bamboo fitted with a large net bag).

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(HÜŞANG A'LAM)

BELGIAN-IRANIAN RELATIONS: diplomatic relations and Belgian officials in Iran. Official diplomatic relations between Belgium and Iran date from the end of the nineteenth century. It is known that at that period Belgium was very eager to broaden its

relations with the countries of Asia and Africa but also that it had already oriented its interests and explorations primarily toward black Africa and what was going to become the Belgian Congo. This dual policy explains why, though Belgian diplomats serving in Tehran had for half a century had the task of furthering their country's efforts at commercial and industrial penetration of Persia (MAE 2016.II, 2478, 2888.I, 2889.II, 2890.II-IV, VI-VIII), their role would have remained rather limited had special circumstances not suddenly caused Belgian-Persian relations to take a new turn. Indeed, the uniqueness of these relations is owing to the fact that, from 1898 until the eve of World War II, Belgium "lent" to Persia a relatively large number of officials, whose task was to organize or reorganize various administrative departments of the latter country. This "technical assistance"—before the phrase was coined—was undertaken at the behest of the Persian government, to be sure (MAE 2890.VII), but especially at that of Russia and Great Britain (Kazemzadeh, p. 315). In order to understand it, it is necessary to recall the disastrous financial situation of Persia at the end of the nineteenth century. Because of the wastefulness and improvidence of Persian officials, foremost among them the Qajar rulers, it had become necessary to contract ever more sizable foreign loans on more and more stringent terms. In particular the lending powers required the customs receipts as collateral for loans granted in 1892 by the Imperial Bank of Persia (British) and several years later by the Russian State Bank (Kazemzadeh, p. 268). Persia, Russia, and England, equally anxious not to introduce into the Persian civil service officials from powerful and expansive countries, preferred to employ Belgians.

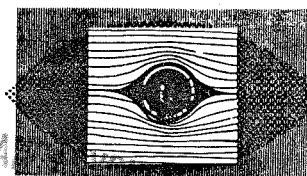
From that time on the Belgian legation at Tehran undertook to conclude an agreement on this matter, and Belgian-Persian relations, until then rather formal and not highly developed, took a new turn (MAE 2981.I-III; exchange of letters between the Belgian Minister of Foreign Affairs, Favereau, and the Belgian minister in Tehran, Beyens). The first three Belgian officials arrived at Tehran on March 15, 1898 (MAE 2981.I-III). Their initial task was to reorganize the customs service of the empire on the modern European administrative pattern, including elimination of tax farming, revision of tariffs to reflect the economic interests of the country, gradual elimination of internal taxes and tolls that hampered commerce, training of qualified Persian personnel, keeping of rigorous accounts, and—if possible—rooting out of the usual fraudulent and corrupt practices that infested the whole Persian civil service at that time. Joseph Naus, the highest-ranking of the three Belgian officials, was so energetic that in a short time he obtained very encouraging results. His competence and authority were the admiration of the Persians, and the spectacular increase in customs revenues (more than 35 percent) between the arrival of the Belgians in 1898 and the end of 1899 induced the grand vizier to accept a plan involving engagement of new



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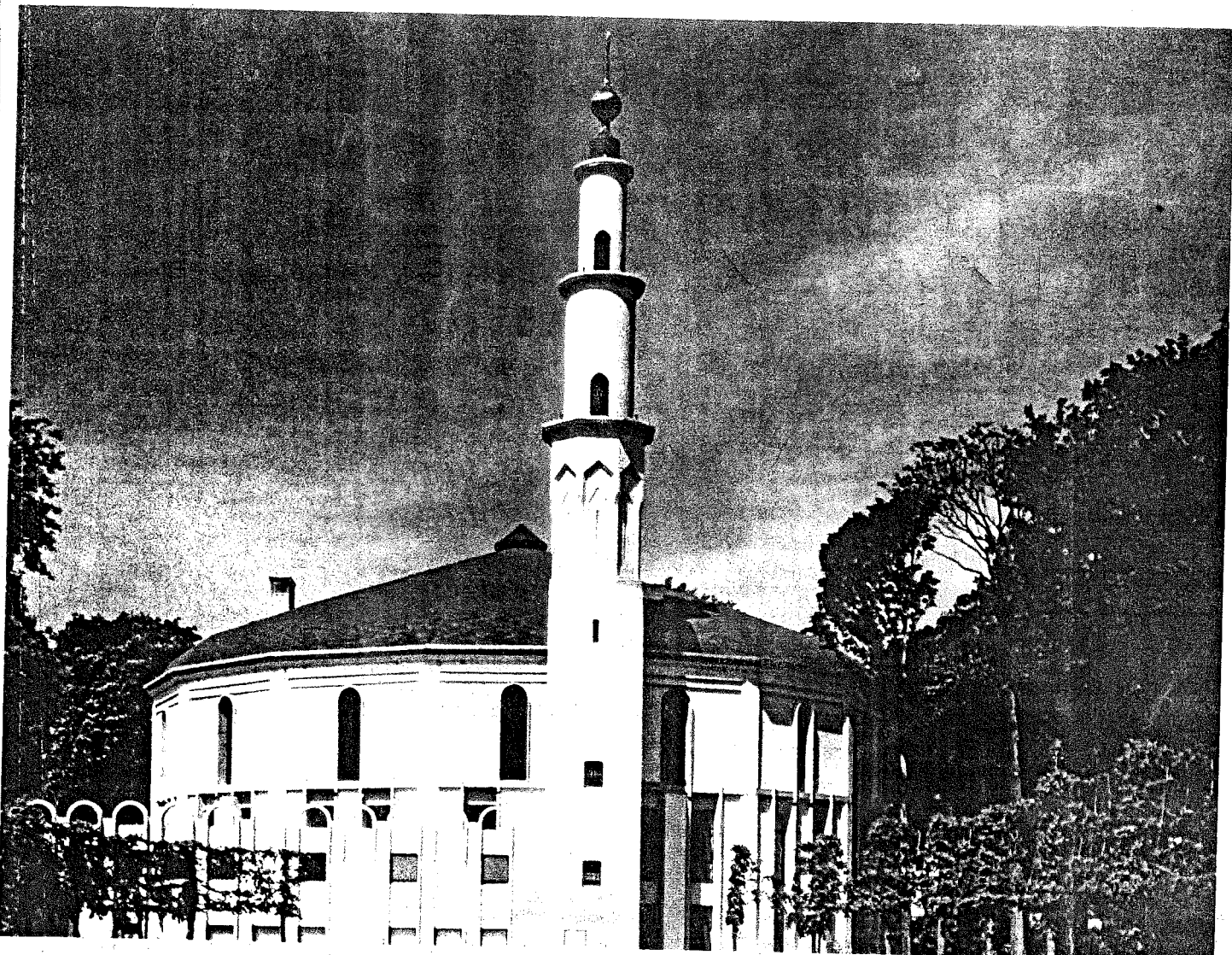
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موضوع
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2 MERKEZI



★ المسجد الجامع ... منظر عام خارجي وحوله أشجار الحديثة ★

المركز الإسلامي فجيرة بروكسل

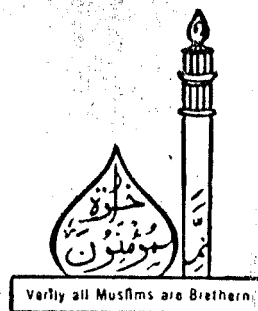
بقلم: ناصر الدين النشاشيبي

مجلة الفيصل - ص ٩١

Faysal, c. 18, s. 91-97, 1978 (RIYAD)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Muslim World



A WEEKLY REVIEW OF THE MOTAMAR

Vol. 12

18th. Ramadan 1394 - 5th October 1974

(S.A. 8)

No. 11

Ford's "Doomsday Language"

President Ford in his recent address to the UN General Assembly spoke of the failure of "co-operation" on oil, food and inflation. He then threw a hint: "It has not been our policy to use food as a political weapon, despite the oil embargo, and recent oil price and production decisions". He was more explicit in a speech delivered subsequently at Detroit; he remarked that "It is difficult to discuss the energy problem without lapsing into doomsday language". Then came the warning: "The whole structure of our society rests upon the expectation of abundant fuel at reasonable prices.....sovereign nations cannot allow their policies to be dictated, or their fate decided, by artificial riggings and distortion of world commodity markets." He recalled wars that have been fought "over natural advantages such as water or food, or convenient passages on land and sea "and noted the "unacceptable risks" such a course would present in the nuclear age.

Obviously, this language is to threaten the oil producing countries and to compel them to reduce prices and to invest their surplus in the West.

Moreover, the sinister attempt to—in the words of the French—"gang up the oil consuming countries against the oil producers" is also being stepped up.

Following the lead given by President Ford, there has been increasing Zionist propaganda aimed at the Middle East.

Former US Defence Secretary Melvin Laird said on Sept. 19 that the greatest threat to the Western world was no longer military might but the flow of billion of dollars into the Middle East. He said that 600 billions dollars would go to the Middle East from the Western world in the next six year and added that it was "three times the total money resources of the entire free world bloc". It was clearly an exaggerated picture.

And a news was released in Washington on Sept. 29 that on Sept. 18 the US Federal Energy Adviser has told the oil producers that their policies "have now reached the point where they threaten US national survival."

Let us hope that saner counsels will prevail in the United States and common sense language will give place to doomsday language. It is the Zionist-manipulated Western economy which is on the verge of doom and not the economy of the world.

In a way undreamt of by the Elders of Zion, the Arab

(Continued in page 8)

Belgium's Example

We congratulate the Islamic Centre and the Muslim Embassies in Brussels at the success of their efforts to get Islam accepted as a legally recognised religion in Belgium like Christianity. On behalf of the Muslim peoples of the world, we thank the Government of Belgium for the new legislation. We are happy to record our appreciation of an earlier similar recognition in Canada.

Following legal recognition, the State will pay the salary of the Imams of mosques, whose number on province-wise basis is stated to be six or seven. The state will also bear expenditure up to 30 per cent on construction of mosques in future, as they do in the case of Christian churches. Muslim children need not attend Christian scripture classes in schools. There could be arrangements for Islamic studies. And the Muslims can have their own cemeteries.

At the recent conference of the Union of Muslim Organisations of U. K. and Eire (see report on page 5), it was decided to seek official recognition of Islam by the British Government, preferably through an Act of Parliament, on similar lines as it was done in Belgium. The Muslim Community in Britain is far bigger than the Muslim Community in Belgium. We strongly support this demand of the Muslims in Britain,

(Continued in page 8)

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**XIII CONGRES INTERNATIONAL DES SCIENCES
HISTORIQUES**

Moscou, 16—23 Août, 1970

**CHARLES VERLINDEN
(BELGIQUE)**

**LE COMMERCE EN MER NOIRE DES DEBUTS
DE L'EPOQUE BYZANTINE AU LENDEMAIN
DE LA CONQUETE DE L'EGYPTE PAR LES
OTTOMANS (1517)**

22 OCT 2001
MADRID
SONRA

**EDITIONS «NAOUKA»
Direction de la littérature orientale
Moscou 1970**

Faire en dix pages un rapport sur douze siècles de l'histoire d'un commerce ayant comme théâtre une vaste mer entourée de nombreuses nations changeant au cours des temps, et ce sans négliger par trop les connexions avec le monde environnant, constitue une gageure réclamant de nombreux sacrifices et comportant fatalement une part d'arbitraire. Mais, précisément, ces sacrifices et cet arbitraire fourniront les premiers points de départ de la discussion, à moins que ceux-ci ne soient fournis par les repaires chronologiques choisis pour le début et la fin de ce rapport.

Ce sont ces dates que nous allons d'abord justifier. Il semble certain que le destin du commerce en Mer Noire a été changé à partir du moment où Byzance est devenue Constantinople, c'est-à-dire d'abord l'une des capitales, puis la seule capitale de ce qui restait de l'Empire romain. C'est pourquoi il importe, à notre avis, de commencer à considérer le trafic en Mer Noire à partir du IV^e siècle et non pas du VI^e comme l'a fait Mme H. Ahrweiler dans son excellent volume de 1966 «Byzance et la Mer» qui n'est d'ailleurs aucunement une histoire du commerce. A partir du transfert de la capitale sur les rives du Bosphore l'axe maritime qui relie les Mers Noire et d'Azov à la Méditerranée est plus fortement contrôlé qu'auparavant. Dès le VII^e siècle, cependant, l'apparition des Arabes rendit beaucoup plus faible la présence byzantine au sud des Détroits. En Mer Noire, toutefois, la position maritime de Byzance ne varie guère malgré l'apparition des navires russes au IX^e siècle et celle du commerce arménien. En réalité, dans ses grandes lignes, le commerce se développe en Mer Noire en arrière du verrou byzantin et avec une participation byzantine que seules les nécessités économiques de la grosse ville qu'est Constantinople distinguent de celle des autres nations de la zone pontique. Cette situation persiste, en gros, jusqu'en 1204 lorsque la Quatrième Croisade permit aux Vénitiens de pénétrer en Mer

Iran, and a variety of Arab countries. People from all of these ethnic origins are concentrated in London. Outside London, Muslim populations, overwhelmingly of Indian subcontinent origin, are concentrated in the West Midlands around Birmingham, in Yorkshire around Bradford, in Manchester and its suburbs, with smaller but still significant communities in cities like Glasgow, Leicester, Sheffield, Leeds, Cardiff and Southampton. As most of the countries of origin are members of the Commonwealth, British law allowed routine extension of nationality until 1983. All children born in Britain are automatically citizens. So by the end of the 1980s almost half of the Muslim community is British by birth, while the majority of the rest have acquired full British passports. While some of the older churches operate under parliamentary legislation, there is no general legal framework for the recognition of religious communities. Most Muslim organisations and mosques are registered under the law of charitable organisations. The first major growth in the number of mosques took place after 1964 and accelerated from the mid-1970s. By 1985 there were almost 400 mosques at a time when the registration of new mosques was averaging thirty a year. The process of organisation has been dominated by movements migrating from the Indian subcontinent. As most Pakistanis have come from Punjabi and Mirpuri villages, the Barēlwī movement and its various subgroups is prominent. Against them have often been ranged the Deobandi network and its related movement *Djāmā'at al-Tabligh*. A smaller movement in numbers, but influential and widely visible outside the community, is the *Djāmā'at-i-Islāmī* with its daughter organisations in Britain: the UK Islamic Mission, the Muslim Educational Trust, and the Islamic Foundation. Şūfī-related groups have taken on a more public shape during the 1970s, particularly Naqshabandīs, Kādirīs, and Čişhīs, in addition to the older 'Alawī presence.

West Germany. The total of less than two million Muslims in 1988 is made up of an overwhelming majority of around 1.5 million Turks. The rest are small numbers (tens of thousands) of Iranians, Pakistanis, Moroccans, Tunisians, and Arabs of various nationalities. Between a quarter and a third are resident in the federal state of North-Rhine-Westphalia, concentrated in the industrial region from Cologne in the south through Duisburg to Dortmund in the north-east. Other concentrations are to be found in all the major industrial cities across the Federal Republic. Most Muslims remain of foreign nationality, partly because it has become increasingly difficult to acquire West German citizenship but also because government policy has been that the foreign communities are migrants, or "guest workers", not immigrants and settlers. The Federal Republic has a legal status of recognised public body (*Körperschaft öffentlichen Rechts*) by which the main churches and the Jewish communities have an arrangement whereby a voluntary "church tax" is collected by the state on their behalf. Since the early 1970s, a number of different Muslim organisations have sought similar recognition without success. However, under existing legislation Muslim organisations have access to public funding for cultural activities (usually flexibly interpreted by the authorities) and are entitled to Islamic instruction in schools for Muslim children. The latter issue has been complicated by the lack of agreement to cooperate among various Muslim organisations, and in consequence some state governments have taken the initiative to develop such instruction. There are almost one thousand mosques across the country,

including several in West Berlin. Until the early 1980s, most Turkish Muslim associations, almost all linked to a mosque, were related to movements banned in Turkey. The largest of these were the Süleymanis with smaller numbers linked to the Milli Görüş and the Nureülük (*Djāmā'at al-Nūr*). Then a more active religious policy on the part of the Turkish government, encouraged by the German government, led to a significant growth in the number of mosques and associations linked to a federation sponsored by the Religious Affairs Department of the Prime Minister's Office (*Diyanet*), so that this grouping has become the largest by the end of the 1980s. There is an active association of German-speaking Muslims and a number of organisations grouping together various Muslim ethnic communities.

Netherlands. The Dutch Central Bureau for statistics is one of the few such agencies in Europe which keeps religious data. In 1986 it gave a figure of 337,900 Muslims of foreign origin at a time when the general trend was upwards at an annual rate of about 5,000 a year. The majority of this population was in 1988 made up of 180,000 Turks and 120,000 Moroccans. The largest proportion of the remainder were Surinamese of Indian origin and a few thousand each from Pakistan, Yugoslavia, Indonesia, and Arabs other than Moroccans. The Muslims are concentrated in the major conurbations of Amsterdam, Utrecht, Rotterdam, with smaller communities in most other significant industrial centres. The vast majority of Muslims remain citizens of their countries of origin. The Netherlands is constitutionally a lay state with strict separation between religion and state. Part of the system is, however, a recognition of the social and institutional function of the religious communities, traditionally the Catholic and the various Protestant churches, in particular their involvement in education. Government structures have, through commissions of inquiry, local support, and the like, attempted to incorporate the new Muslim presence into the traditional system, with mixed results. A Muslim organisation has been allocated regular times on Dutch radio and television. Since 1988, over ten publicly-funded Muslim schools have opened. There are over two hundred mosques. On the Moroccan side, most are autonomous, although there have been attempts to organise them through a federation sponsored by the Moroccan government. On the Turkish side, the pattern of organisation is similar to that in West Germany.

Belgium. The total number of Muslims was in the region of 300,000 in 1986, two-thirds of whom were from North Africa, mainly Moroccans, and the majority of the rest Turks. The main concentration is around Brussels, with other significant communities in the main industrial towns. While most remain citizens of the country of origin, Belgian nationality law was changed in the late 1980s to make acquisition of Belgian nationality significantly easier. In 1974 Belgium added Islam to the list of recognised religious communities with the consequence, in Belgian law, that Muslim children would be entitled to Islamic instruction in schools at public expense. It took almost ten years for the implementation of this under the central direction of the Islamic Cultural Centre in Brussels. The process has not been without problems because the Centre is sponsored by the Muslim diplomatic community with Saudi Arabian leadership, a situation which many Turkish and Moroccan associations have found unsatisfactory. The pattern of Turkish and Moroccan associations is similar to that in West Germany and France respectively.



منطقة ميناء بلتيمور الداخلية



تقع بلتيمور عند نطاق التقاء سفوح جبال الأبلاش بالساحل الساحلي، وسميت بلتيمور نسبة إلى اللورد بلتيمور أحد مؤسسي المدينة سنة ١٧٢٩.

تطورت بلتيمور عمرانياً وغدت المدينة الأمريكية التاسعة في عدد السكان، والرابعة على الساحل الأمريكي الأطلسي بعد نيويورك وبوسطن وفيلادلفيا، والميناء الرابع من حيث إجمالي قيمة النشاط التجاري فيها، فهو يتسع لحركة نحو ٦٠٠٠ سفينة، وهي واحدة من أهم مراكز تجارة الاستيراد والتصدير، مع منافسة فيلادلفيا ونيويورك لها. ويخترق ميناءها جسر مشهور اسمه جسر فرانسيس سكوت Francis Scott يصله بالمدينة، وفي الميناء منشآت نفطية وأخرى للخامات المعدنية، وغيرها لخدمات الركاب والمنتجات الصناعية. وازدادت أهميتها بعد ارتباطها بأوهايو بسكة حديدية افتتحت عام ١٨٢٨، وهي أول خط حديدي يخترق جبال الأبلاش.

إن موقع بلتيمور في السهول عند أقدام جبال الأبلاش، وفر لها إمكانات الطاقة

الموضوعات ذات الصلة:

الولايات المتحدة الأمريكية.

■ بلج بن بشر

(...-١٢٤هـ / ...-٧٤٢م)

بلج بن بشر بن عياض القشيري، نسبة إلى قبيلة قشير، من قبائل قيس عيلان، فارس دمشقي شجاع، وأحد من تولى إمرة الأندلس فيما يعرف فيها بعصر الولاة. وكان مع شجاعته على شيء من العجرفة والصلف. برز اسم بلج منذ قدم المغرب مع عمه كلثوم ابن عياض فقد سیر الخليفة الأموي هشام بن عبد الملك جيشاً بقيادة كلثوم بن عياض القشيري لاستيعاب فتنة الخوارج من البربر

وأكاديمية للبحرية الاتحادية، وهي مركز علمي وثقافي وتجاري تسويقي. وتتمتع بلتيمور بمكانة مرموقة في المجال الصناعي خاصة، ففيها صناعة الحديد والصلب، والتبغ، والغزل والنسيج والورق ولُبه، ووسائط النقل، والآلات، والأدوات الكهربائية، والسفن والطائرات، ومصانع السكر، والكيمياء والإلكترونيات، إضافة إلى شهرتها السياحية. وقد سبقت بلتيمور غيرها في كثير من الإنجازات. منها إنشاء أول بنك استثماري، وأول كلية لطب الأسنان في العالم، وأول خط للبرق على نظام مورس Morse وصل بينها وبين العاصمة واشنطن.

أحمد رمضان شقيلة

الكهربائية شبه المجانية من الماء، إضافة إلى قربها من مناجم فحم بنسلفانية وخامات المعادن من كوية ولابرادور الكندية، وفيها محطات نووية لتوليد الكهرباء. ويربطها بأمريكا والعالم مطارها الدولي الذي يبعد عنها نحو ١٤ كم، ويخدم سنوياً نحو ١١ مليون مسافر، إضافة إلى ٢٩ مطاراً دولياً حولها، وكذلك ميناؤها الذي يعمل فيه نحو ٢٠٠ ألف موظف وعامل، ومساحته نحو ١٠٦٥ كم²، وفيها ٣٣ محطة إذاعة وخمس محطات للتلفزة وأربعة مراكز تجارية، وفيها ٤٢ كلية وجامعة، أشهرها جامعة جونز هوبكنز Johns Hopkins، ومدرسة الطب وأخرى للتأهيل المهني، وجامعة مورغن

إلى سبئته. وقد كان هذا منه تدبيراً سيئاً آخر، لكون سبئته في أرض يكثر فيها البربر، فضيقوا عليه حتى جهده ذلك، واضطر في معاشه مع أصحابه، إلى الضرورات. ثم أرسل إليه عبد الملك بن قطن الفهري القرشي والي الأندلس المراكب لتنقله إليها، وكان أصحابه قد خوفوه بلجاً، وأنه إذا صار إليه استبد بالأمور. فاشتد على بلج أنه متى تم له ما يريد من استيعاب الفتنة رجع مع أصحابه إلى المغرب.

بالمغرب، فجعل كلثوم ابن أخيه بلجاً على طليعة هذا الجيش. وكانت واقعة في المغرب الأقصى سنة ١٢٣ هـ خالف فيها كلثوم بن عياض، بتأثير ابن أخيه بلج، رأي أصحاب الرأي من القادة في ولاية إفريقية (تونس اليوم وجانب من ليبيا وبعض الجزائر). وكان بلج قد أساء إليهم قبل ذلك، وأغلظ لهم القول، فهزم الجيش هزيمة منكرة، وقتل كلثوم نفسه وانحاز بلج بجمهور من بقي معه من جند الشام خاصة

بلجيكا

١٩٤٢ جسدت التخطيط الصهيوني في أعقاب إعلان الكتاب الأبيض البريطاني الصادر في أيار - مايو ١٩٣٩ وذلك إزاء قضيتين أساسيتين هما : أولاً نقل مركز الثقل في التحالف الامبريالي - الصهيوني من بريطانيا إلى الولايات المتحدة الأميركية وثانياً الافصح عن أن هدف الصهيونية ليس مجرد إقامة وطن قومي يهودي ولا هو مجرد كومونولث يهودي وإنما هو بالتحديد إقامة الدولة اليهودية . وعلاوة على ذلك وفي سبيل تحقيق الهدف الثاني ، أقر المؤتمر في قراراته المطالبة بفتح أبواب فلسطين أمام الهجرة اليهودية على مصراعها وأن تحول الوكالة اليهودية بسلطة الاشراف على الهجرة إلى فلسطين وأن تمنح السلطات الضرورية لتطوير الأراضي وتحويل البلاد إلى دولة يهودية تشكل جزءاً من « العالم الديمقراطي » أي الغربي . وتشير الدلائل إلى أن مؤتمر بلتيمور كان نقطة تحول في السياسة الصهيونية ومؤشراً على بداية التناقض بين الكولونيالية الصهيونية والامبريالية البريطانية الأم وبمباشرة إعلان بداية مرحلة إقامة الدولة انطلاقاً من الاستفادة من ظروف الحرب العالمية الثانية وقيادة الولايات المتحدة المتحدة للمعسكر الغربي ومن الامكانيات الذاتية المتنامية للحركة الصهيونية نفسها وكتيئة سياسية ونفسية لاستخدام العنف والارهاب الصهيوني ضد العرب والانكليز معاً ولأول مرة في فلسطين .

بلجيكا

Kingdom of Belgium

Royaume de Belgique (French)
Koninkrijk België (Dutch)
Das Königtum Belgien (German)

الموقع : تقع مملكة بلجيكا شمال غربي أوروبا ، تحدها شمالاً هولندا ، وشرقاً لوكسمبرغ وألمانيا ، وجنوباً فرنسا ، وغرباً بحر الشمال .

المساحة : ٣٠,٥١٣ كلم مربعاً .

عدد السكان : ٩,٨٢٣,٣٠٢ نسمة تقدير ٣١ كانون أول - ديسمبر ١٩٧٦ ، وهي من أكثر البلدان

ولكن الانتفاضة فشلت . فتواري بلانكي عن الأنظار . إلا أن السلطة تمكنت من اعتقاله في شهر تشرين الأول - أكتوبر من السنة نفسها ، وحكمت عليه بالاعدام في كانون الثاني - يناير ١٨٤٠ ، ثم خففت العقوبة إلى السجن المؤبد والأشغال الشاقة . وعندما اندلعت ثورة ١٨٤٨ ، خرج بلانكي من السجن ، واشترك في الثورة ، وأسس « الجمعية الجمهورية المركزية » ، ونظم مظاهرات ضخمة مطالبة بتأجيل الانتخابات . اعتقل بعد اضطرابات أيار - مايو ١٨٤٨ وحكم عليه بالسجن عشر سنوات .

وبعد خروجه من السجن ، عاود النضال ضد حكم الامبراطورية الفرنسية الثانية جامعاً حوله الطلاب والعمال ، فأعيد اعتقاله مجدداً ، ولكنه تمكن من الهرب إلى بلجيكا عام ١٨٦٥ . وبعد سقوط نابليون الثالث أصدر في باريس صحيفة « الوطن في خطر » (La Patrie en danger) ، وشارك في مظاهرات تشرين الأول - أكتوبر ١٨٧٠ و ٢٢ كانون الثاني - يناير ١٨٧١ ضد حكومة « الدفاع الوطني » فاعتقل في آذار - مارس مما حرمه من المشاركة في كومونة باريس التي لعب فيها أنصاره دوراً بارزاً . بعد فشل الكومونة صدر حكم بنفيه . وفي عام ١٨٧٩ انتخب نائباً عن بورديو ، ولكن الحكومة طعنت في نتيجة الانتخابات فأبطلتها ، ثم عفت عنه . وفي عام ١٨٨٠ أصدر صحيفة عنوانها « لا إله ولا سيد » (Ni Dieu, Ni Maître) استمر يديرها حتى وفاته . من أبرز مؤلفاته : « النقد الاجتماعي » الذي صدر بعد وفاته ، بالإضافة إلى مجموعة مقالاته : « الوطن في خطر » (١٨٧١) ، و « الأبدية والكواكب » (١٨٧٢) و « الجيش المستعبد » (١٨٩٠) .

بلتيمور ، برنامج

Biltmore Programme

Programme de Biltmore

خطة عمل صهيونية أقرها مؤتمر صهيوني أميركي انعقد في فندق بلتيمور في مدينة نيويورك في أيار - مايو

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40, Rue Delaunoy, B-1080 Bruxelles

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* Institut Orientaliste, Bibliothèque
Collège Erasme, Place Blaise Pascal 1
B-1348 Louvain-La-Neuve

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MUSEUMS

* Musée Royal de l'Afrique Central
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1980 Tervuren (near Brussels)

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(Université Catholique Flamande de
Louvain) Inforient, Section Islamique
Blijde Inkomststraat 21, 3000 Louvain

Katholieke Universiteit Leuven
(Catholic University of Louvain)
Institute of Oriental and Slavic Studies
Krakenstraat 3, 3000 Louvain

Rijksuniversiteit te Ghent
(State University of Ghent)
Faculté des Lettres et de Philosophie
Dept. des Etudes Islamiques
St. Pietersnieuwstraat 25, B-9000 Ghent

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Christians have contributed to the building up of Tanzania in a peaceful fashion. This has been done in a secular atmosphere. Both communities would like to stress the necessity of religious values in tackling the questions and problems that face the nation. If we want to maintain unity and peace and religious harmony there can be only one rule of law for all the citizens. The lip-service paid to dialogue has to become more of a reality and lead to genuine mutual respect and willingness to live together respecting sectarian differences.

RÉSUMÉ

Avant de décrire les relations entre Christianisme et Islam en Tanzanie, aujourd'hui, l'A. en évoque le cadre historique. Au temps de l'administration allemande, l'Islam, semble-t-il, a bénéficié d'une position privilégiée au Tanganyika, et de même à Zanzibar, tandis que le Christianisme tendait à faire sentir sa présence un peu partout. Quand les Britanniques y exercèrent leur autorité, divers systèmes d'éducation furent pratiqués par les différentes communautés religieuses: les Chrétiens développèrent alors des méthodes modernes pour l'enseignement et la formation des jeunes, tandis que les Musulmans s'en tinrent plutôt à leur système traditionnel. De multiples efforts furent tentés pour créer des instances religieuses représentatives; certaines provinces ou sphères d'influence furent parfois réservées à telle ou telle religion.

Le mouvement national fournit alors une bonne occasion de promouvoir une active coopération, très pragmatique, entre tous les habitants du Tanganyika. Le parti unique du T.A.N.U. (Tanganyika African National Union) se présenta lui-même comme un mouvement pluraliste et soutint volontiers l'idée d'un Etat laïque. Sous la conduite de Julius K. Nyerere, l'ancien président, Chrétiens et Musulmans, tous ensemble, participèrent activement à la construction de la nation. Mais de récents changements, dus à des problèmes de dimensions mondiales (et concernant surtout certains pays islamiques), ont fait naître quelque tension entre les communautés chrétiennes et musulmanes. Une auto-affirmation islamique en est arrivée, parfois, à prendre des formes agressives. De nouvelles orientations seraient à formuler en vue de développer de meilleures relations entre tous les Croyants, en Tanzanie.

RÉSUMÉ: Les Musulmans sont aujourd'hui 250.000 en Belgique, surtout marocains et turcs. Leur immigration récente (ils n'étaient pas 2.000 en 1960) a posé bien des problèmes économiques, juridiques, religieux et politiques. Dans le cadre de la «laïcité belge», l'Islam a été officiellement reconnu (19 juillet 1974) en ses «administrations chargées de la gestion du temporel», tout comme des réglementations ont été adoptées par la suite en faveur de l'enseignement de la religion islamique dans les écoles de l'Etat, au nom même du «pacte scolaire». Mais la période 1985-1990 a révélé que les tensions et les oppositions ne manquent pas au sein même des communautés musulmanes étrangères, ce qui n'est pas sans faire obstacle à leur intégration. La création de nouvelles institutions est à l'étude afin de mieux correspondre à la réalité et de relativiser le rôle spécifique du Centre Islamique de Bruxelles et des diverses associations musulmanes: heurs et malheurs d'un dialogue qui n'est pas toujours facile entre les Musulmans et l'Etat, mais qui oblige les uns et les autres à mieux se connaître et à se respecter davantage.

1. *L'immigration musulmane*

«Il y a plus de vingt ans déjà qu'avec l'arrivée des travailleurs immigrés en provenance de pays musulmans, l'islam a pénétré la réalité belge»; voilà brièvement résumée l'histoire récente de la présence de l'islam en Belgique par le Commissariat Royal à la Politique des Immigrés dans son premier rapport de 1989¹.

* Né en Belgique (1943), Emilio Platti est prêtre et dominicain, membre permanent de l'Institut Dominicain d'Etudes Orientales du Caire et, à ce titre, fidèle collaborateur des *Mélanges* que publie ce même Institut. Chargé de cours à l'Institut Catholique de Paris et à la Katholieke Universiteit te Leuven (Belgique), il a déjà publié de nombreux articles sur Yaḥyâ b. 'Adî. Il est aussi consultant auprès du Conseil Pontifical pour le Dialogue Interreligieux, mais c'est en tant qu'animateur du centre bruxellois de dialogue islamo-chrétien, *El Kalima*, qu'il publie ici la présente étude.

¹ Le Commissariat Royal à la Politique des Immigrés a été créé en 1989. Il est présidé par Madame Paula D'Hondt (néerlandophone), Commissaire Royal, et Monsieur Bruno Vinikas (franco-phonie), Commissaire Royal adjoint. Depuis sa création deux rapports ont vu le jour:

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30 HAZİRAN 2000

MADDE SAYIMLANDIRILAN
SONRA GELEN DOKÜMAN

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by F. Dassetto and A. Bastenier*

Traditionally, the Muslim state seeks to contain and control religious organisations. In the Ottoman context as in that of the Moroccan Makhzen, this was assured by the fact that religious orthodoxy coincided with the political order. But the end of the Ottoman empire and the decolonization of Morocco, while these led to the emergence of new states, necessitated that the relationship between Islamic organizations and the constitutional states be re-stated in new categories. In the case of the Turkish republic which claims to be secular, just as in the kingdom of Morocco which oscillates between religion and secularism, one sees the development of administrative channels for the territorial institutionalisation of Islam. These channels have their extensions in the European countries where national minorities have been transplanted.

Moreover, the end of the Caliphate has brought about various attempts at developing interest groups, among which there has emerged the Islamic World League, the leadership of which is largely under the control of Saudi Arabia. The activities of the League are also noticeable among the Muslim minorities of Europe, where, moreover, they have been subjected to various criticisms which question their legitimacy.

Finally, a relationship between religious organisations and the state acquires in the context of migration a new dimension, since the Western states have themselves traditionally exercised their powers in the question of the territorial institutionalisation of religion. The Belgian state is in the vanguard in this respect since it has included the Muslim religion among its recognised religions to whom it accords certain rights. The short and recent history of this new relationship is full of hesitations and false starts and is therefore an image of the complexity of the pluralism of the state.

1. Islam as organised by the Belgian state.

The Belgian state constitutionally guarantees the principle of freedom of religion to those who reside in its territory. Article 14 of the basic law of the state provides the liberty of the public exercise of religion, the right to express one's religious opinions and the right to organize any public ceremony relating to the exercise of religion. Article 16 treats of the liberty and independence of ministers of religion; Article 117 provides that ministers of religion shall

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Dergi / Kitap
Kütüphane Mevcuttur

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KİTAP BİLİM OKULU

combines nursery and primary. This is supposed to be an objective introduction to the world religions and other currents of belief and philosophy, such as humanism, and includes introductions to Islam, Hinduism, Buddhism, etc.

Children from ethnic minorities receive 2.5 hours per week of teaching in mother tongue and culture of origin within school hours and a further 2.5 hours outside. The content of these classes is determined in outline and is not planned to be a time for religious instruction. The detailed content is very dependent on the individual Turkish or Moroccan teacher, who often includes an element of Islamic instruction within this period. This is particularly true of the Moroccan teachers; Turkish teachers are more likely to put across a secularised view in the Kemalist tradition.

In the confessional schools, religious education is determined by the school administration and is taught by members of the teaching staff with support from church-based religious education experts. As a result, different schools have adopted different policies in relation to Muslim children. Some have taken the view that the confessional school serves only the confession, so any Muslim children who seek admission are expected to follow the Christian programmes of the school. At the other extreme are schools which have dropped all reference to Christianity as a basis of the school and welcome all religions equally. A third model is the schools which retain Christianity as their base but make space for and encourage respect for other religions. In this case, separate Islamic instruction may be offered in cooperation with a local imam.

The neutral schools do not offer religious instruction outside the content of the subject 'spiritual currents'. However, the law states that if at least twelve parents demand it, the school must provide religious instruction in the religion concerned, and this law is valid for Muslims as for Christians and other religions. The various churches provide teachers in these circumstances through an ecumenical body set up for that purpose. In the absence of a similar Muslim organisation, the local imam is likely to be called in by the school. In practice, it has only been possible for a few local authorities to respond positively to such demands. The difficulty has been to find Muslim teachers who have the educational qualifications and sufficient command of Dutch to be able to provide religious instruction in a form satisfactory to the Dutch education system. Clearly, also, some authorities have set conditions not only of teacher qualification but also of the nature of the Muslim organisation supporting such teachers, which are known to be very difficult to meet.

In 1988, a change in government policy meant that it became

possible for Muslim schools to be opened on the same pattern and under the same conditions as the traditional Christian schools. By 1990, thirteen such Muslim schools had been opened. A further experiment which has been taking place in one school since 1989 is the so-called 'cooperation school' which is jointly run by Christians and Muslims. This has limited effect in most of the timetable, except that in religious education there are both joint lessons and separate confessional instruction.

Outside the school, most mosques provide regular instruction in Qur'an and Islam. Mosques belonging to the TIOF usually offer three to four hours per week, while the Süleymanî mosques sometimes offer as much as three hours per day. Sources differ as to the rate of attendance in such mosque schools. A survey done in 1983-4 by a Moroccan scholar obtained a figure of about 4,500 children registered as attending regularly in mosques served by imams appointed by the *Diyanet*. Attendance at the remaining Turkish mosques was estimated at about 2,500. The total of 7,000 at that time represented a little over 20 per cent of Turkish children of compulsory school age. By the end of the 1980s estimates of attendance at mosque schools had risen to between 60 per cent and 80 per cent.

BELGIUM

Immigration

Belgium has traditionally been a country of labour immigration, recruiting in particular from central Europe for the coal mines and the iron and steel industries. After the Second World War, more workers were recruited through bilateral arrangements with Italy and Spain, a system which continued in effect until 1963. In that year, bilateral agreements were ended, and immigration was left to individual initiative.

Shortly before this, Belgian consulates in Morocco had started to invite Moroccans to go to Belgium to work. Later, Turks also started to arrive, in particular as the export of labour became an important part of Turkish economic policy. In August 1974, the Belgian government imposed strict conditions on the entry of further foreign labour but remained one of the most liberal countries in Europe as regards the immigration of spouses and children. Until 1977, the state even offered to cover half the moving costs of families going to Belgium. A foreigner who has a job now is now entitled to bring in spouse and children under the age of 18, a figure which was reduced from 21 in 1984.

The effect of these developments is evident in population statistics. In 1955, there were only about 4,000 North Africans in the country. The census of 1970 counted 39,000 Moroccans and 21,000 Turks. In

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BELÇİKA'DA EĞİTİM VE DİN

Yrd. Doç. Dr. Mustafa TAVUKÇUOĞLU

Selçuk Üniv. İlahiyat Fak. Öğretim Üyesi

Batı Avrupa'da din olarak İslâm'ı resmen tanıyan ve okul programlarında İslâm Din Derslerine genel öğretim saatleri içinde yer veren Belçika, iki etnik bölgele olmasına rağmen istisna bir ülke konumundadır. Doğu Avrupa'da Avusturya, Almanya'da Bavyera eyaleti ve Hollanda'nın güney ve batısındaki batı yerleşim birimleri de bu istisnaya dahil edilebilir. Bu istisnalar arasında 1974 yılında çıkarılan bir Kraliyet Kararnamesi ile İslâm Dinini resmen kabul eden Belçika'nın Batı Avrupa'da önemli bir yeri bulunmaktadır. Çünkü Belçika Devleti İslâm'ı tanımakla, ülkedeki müslüman azınlığın ve çocuklarının din eğitimleri için imkan ve fırsat tanıyarak onlara maddi ve manevi destek olmaktadır. Belçika Devletinin bu desteğinden müslümanların tam anlamıyla faydalanabilmeleri, ülkedeki müslüman toplulukların bir organize veya teşkilat etrafında toplanabilmelerine bağlıdır.

Belçika'da müslüman grupların eğitim alanındaki faaliyetlerine geçmeden önce bu ülke eğitim sisteminin genel hatlarını ve bazı ayrıntılarını tanımakta yarar vardır.

1. EĞİTİM SİSTEMİNE GENEL BİR BAKIŞ

A. Örgün Eğitim

Eğitim özgürlüğünün anayasa güvencesi altında olduğu Belçika'da, 1831 anayasası, bu özgürlüğü vurgulayarak, iki büyük dil bölgesinin de devlet tarafından düzenlenmesini öngörür. Eğitimin dili bölgede kullanılan dildir. 1920'li yılların başında modern öğretim teknikleri kullanılmıştır.⁽¹⁾ Eğitimde krallığın kuruluşundan bu yana

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ISLAM IN BELGIUM AND THE NETHERLANDS: TOWARDS A TYPOLOGY OF 'TRANSPLANTED' ISLAM

Felice Dassetto and Gerd Nonneman

1. Introduction

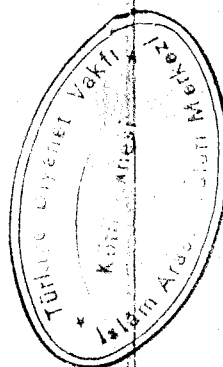
A combined analysis of the Muslim presence in Belgium and the Netherlands is not often undertaken but, in addition to the two countries' contiguity and historical links, there are other good grounds for doing so.

Firstly, the composition of the Muslim population of both countries is similar, with Turks and Moroccans accounting for the majority. This derives from the fact that these two countries are at the crossroads of Germanic Europe – where the Muslim population is predominantly Turkish – and Atlantic Europe, where the Muslim population is predominantly Maghrebi.

Secondly, in both countries, the main wave of immigrants from Muslim countries began in the early 1960s when migration agreements were signed with the Maghreb states and Turkey. These new migration accords came at a time when emigration from Italy and southern Europe on the one hand, and from East Europe on the other (following the construction of the Berlin wall in August 1962) had ended.

As regards relations with the Muslim world during the colonial period, Belgium had no such experience, while the Netherlands had some contact through its Indonesian colonies and, to a more limited extent, in the Antilles. However, compared with the number of Algerians in France or of Asians in the United Kingdom, the numbers of Moluccans or Surinamese in the Netherlands is relatively small.

- 17 J. Rath, K. Groenendijk and R. Penninx, 'The recognition and institutionalization of Islam in Belgium, Great Britain and the Netherlands', *New Community*, 18 (1991), pp. 101–14.
- 18 F. Reeves, *Race and Borough Politics* (Aldershot: Avebury, 1989), p. 183.
- 19 *Ibid.*
- 20 I. Kalka, 'Striking a bargain: Political radicalism in a middle-class London borough' in P. Werbner and M. Anwar (eds.), *Black and Ethnic Leaderships in Britain* (London: Routledge, 1991), pp. 203–25, 220.
- 21 Ellis, *op. cit.*
- 22 See Commission for Racial Equality, *Law, Blasphemy and the Multi-Faith Society – Report of a Seminar* (London: CRE and the Inter-Faith Network for the UK, Discussion Papers 1, 1989); *Free Speech – Report of a Seminar* (London: CRE and the Policy Studies Institute, Discussion Papers 2, 1990); *Britain: A Plural Society* (London: CRE and the Runnymede Trust, Discussion Papers 2, 1990); and J. Horton (ed.), *Liberalism, Multiculturalism and Toleration* (London: Macmillan, 1993).
- 23 *The Guardian*, 15 February 1993; *Q-News*, 2–9 May 1993.
- 24 *Second Review of the Race Relations Act 1976* (London: CRE, 1992); T. Modood, 'Muslim views on religious identity and racial equality', *New Community*, 19 (1993), pp. 513–19.
- 25 Rath, Groenendijk and Penninx, *op. cit.*
- 26 T. Modood, 'Establishment, multiculturalism, and British citizenship', *Political Quarterly*, Vol. 64 (1994).
- 27 —, 'Muslims, incitement to hatred and the law' in J. Horton (ed.), *op. cit.*, pp. 139–56.
- 28 S. Lee, 'Religion and the Law: Ways forward' in D. G. Bowen (ed.), *The Satanic Verses: Bradford Responds* (Bradford: Bradford and Ilkley College, 1992), pp. 73–8.
- 29 J. Nielsen, 'Muslims in Britain and local authority responses', *op. cit.*, and M. Parker-Jenkins, 'Muslim matters: The educational needs of the Muslim child', *New Community*, 17 (1991), pp. 569–82.
- 30 Vertovec, *op. cit.*
- 31 See D. Pearl, 'South Asian communities and English family law', *New Community*, 14 (1987), pp. 161–9; J. Nielsen, 'Islamic Law and its significance for the situation of Muslim minorities in Europe' (Birmingham: Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak Colleges, *Research Papers: Muslims in Europe*, No. 35, 1987); and S. Poulter, *Asian Traditions and English Law: A Handbook* (Stoke-on-Trent: Runnymede Trust with Trentham Books, 1989).
- 32 T. Modood, 'Muslim views on religious identity and racial equality', *op. cit.*, pp. 516–17.
- 33 *Ibid.*, p. 519.
- 34 Rath, Groenendijk and Penninx, *op. cit.*, p. 114.
- 35 *The Muslim News*, 20 August 1993.
- 36 Leicester City Council/Leicester County Council, *Survey of Leicester 1983*.
- 37 Y. Samad, 'Book burning and race relations: Political mobilisation of Bradford Muslims', *New Community*, 18 (1992), pp. 507–19, 512.
- 38 In B. Parekh and H. Bhabha, 'Identities on parade', *Marxism Today*, June 1989, pp. 24–9, 27.



gulanabilir metotlar geliştirilebilse bile, bunların geniş halk kitlelerine yaygınlaştırılamaması halinde hiçbir değeri olmayacak tesbitler, kitapların, dergilerin sayfaları arasında mahfuz kalacaklardır. Öyle ise, şunları söyleyebiliriz:

Eğitimcilerin görevi, bu konuda tesbitler yapmak, partik veriler geliştirmektir. Onları halka ulaştırmaya ve benimsetmeye çalışmak ise, özel ve tüzel bütün kişi, kurum, kuruluş ve yayın organlarının görevidir.

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BELÇİKA'DA İSLÂM DİN EĞİTİMİNE GENEL BİR BAKIŞ

Yrd.Doç.Dr.Mustafa TAVUKÇUOĞLU
Selçuk Ü. İlâhiyât Fakültesi
Öğretim Üyesi

Avrupa ülkelerinde yaşayan Türk vatandaşlarını yakından ilgilendiren sorunlardan biri de Din Eğitimi sorunudur. İslâm Din Eğitimi konusu, özellikle Avrupa ülkelerinde o kadar karmaşık bir hal almıştır ki, neredeyse halledilemeyecek bir mesele gibi gösterilmek istenmektedir. İslâm Dini'ni resmen kabul etmeyen ülkelerdeki okullarda din dersi olarak Hristiyan din dersinin okutulmak istenmesi, müslüman aileler için bir tedirginlik kaynağı olmuştur. İslâm Dini'ni kabul eden ülkelerde veya müslüman azınlığın çocuklarına kendi dinlerini öğrenmelerine imkân tanınan yerlerde, yeterli sayıda din dersi öğretmenleri bulunmaması veya zaman ve mekân şartlarının elverişli olmaması, aynı şekilde müslüman aileleri ve onların çocuklarını huzursuz etmektedir.

Yurtdışında eğitim çağında bulunan Türk çocuklarının Türk Dili ve Kültürü'nü öğrenmeleri, ülkemiz hakkında yeterli bilgiye sahip olmaları ve Anavatan'la bağlılıklarının tesis ve pekiştirilmesi amacıyla, gerek Avrupa Konseyi'nin Göçmen İşçi Çocuklarının Eğitimlerine İlişkin Kararları çerçevesinde; gerekse yabancı ülkelerle yapılan kültür anlaşmaları sayesinde, Avrupa ülkelerinde bulunan Türk çocuklarına ve gençlerine, Türkçe ve Türk Kültür Dersleri verilmektedir. Türk Kültür Dersleri ve bu çerçevede yer alan Din Kültürü ve Ahlak Bilgisi Dersleri de okullarda çoğunlukla genel öğretim saatleri dışında, Millî Eğitim Bakanlığı'nın Türkiye'den gönderdiği öğretmenlerce, bazen de bulunan ülkenin yetkililerince atanan Türk uyruklu eğitimciler tarafından verilmektedir.

MADDE 10 KULLANDIKTAN
SONRA GELİŞTİRİLMİŞ

6 MAYIS 1997

Bergl / Kibop
Küçükhanede Mecidiyeköy
28 ARALIK 1993

YATIRILAN
KÜTÜPHANE

The Netherlands and Belgium

NETHERLANDS

Immigration

Immigration involving Muslims started in the Netherlands after 1945. The first small groups arrived as Indonesia became independent in 1949. Among the mainly Christian Moluccan soldiers of the Netherlands East Indies Army were about one thousand Muslims. By the early 1980s, this group was estimated to number about 1,500. As the Moluccans had not been expected to stay for long when they arrived in 1951, they ended up in temporary camp accommodation and were only slowly moved to more permanent housing after some years.

A more substantial number of Muslims came from the Dutch colony of Suriname (Dutch Guyana). From the mid-1960s labour migration from that colony started to increase, reaching 5,500 people entering in 1970. Talk of more restrictive immigration laws led to a doubling of the rate of immigration by 1974. An explosive rise to 36,000 entries in 1975 could be attributed to the coming of independence, after which Surinamese not living in the Netherlands would lose Dutch citizenship. After independence, immigration continued under a bilateral agreement, mainly for family reunification, until the agreement expired in 1980. The majority of the Surinamese were Christian, but an important number were of Indian origin and continue to call themselves Hindustanis. By the early 1980s it was estimated that about 30,000 of the Surinamese living in the Netherlands were Muslim and a further 90,000 were Hindu.

Apart from these special cases, there was little immigration until the 1960s. For a long time, the country considered itself overpopulated, but by this time the available internal labour pool was exhausted, and industry started looking for workers from around the Mediterranean. After first making bilateral recruitment agreements with Italy, Spain and Portugal, the turn came to Turkey in 1964. Agreements followed with Morocco in 1969 and with Tunisia and Yugoslavia in 1970. By this time, there were 92,000 foreign workers in the country, the largest single group being the Turks. Despite a short recession in 1967, immigration continued to increase sharply until it was stopped in 1974. However, as elsewhere, a policy of permitting family reunion ensured that the numbers would continue to rise, and

THE NETHERLANDS AND BELGIUM

that the gender distribution would change dramatically. Statistics from 1971 indicate that there were nearly 43,000 Muslim men from Turkey and North Africa in the country, but less than 5,000 women. By 1977, the ratio between men and women had become four to three. In 1982, there were 148,000 Turks and 93,000 Moroccans in the country, and by 1989 these figures had increased to 176,500 and 139,200 respectively.

Dutch statistics include reference to religion, and in 1989 the Central Bureau of Statistics gave a figure of 405,000 Muslims of foreign origin. Estimates suggest that there may be as many as 3,000 Dutch converts to Islam.

The economic recession of 1973-4 brought calls for restrictions on foreign workers' rights with the aim of encouraging their departure. Proposals for a payment to leave were rejected, but rules were introduced making work permits more closely dependent on employers, and residence permits dependent on adequate housing. The effect of these restrictions was minimal, and by 1981 the government had changed towards a policy of integration, as it realised that the majority of the immigrants were likely to be permanent settlers. In 1986, foreigners were given the right to vote and to be elected to local councils.

Legal structure and associations

The Dutch constitution grants freedom of religion within the law for all religions, Christian or otherwise. But the state also adopts the principle of strict separation between church and state: the principle of laicism, not dissimilar to French principles. Dutch government policy continues to be to abolish gradually the remaining privileges of the traditional churches. At the same time, the churches play an important institutional role in Dutch public life. This is a role which is generally recognised in the concept of *verzuiling*, i.e. pillars or blocs. Four traditional pillars are identified: Roman Catholic, Reformed and Re-reformed (both Protestant of Calvinist origin), and secular/humanist. This structure has dominated the educational system and the printed and broadcast media, but over recent decades it has been weakening. It is no longer possible, as it was in the past, to identify particular political parties or trades unions with particular church adherence, and clearly the state has withdrawn from involvement with the institutional church, certainly to the extent that it no longer provides subsidies for church-building.

In some quarters, it was suggested that the new immigrant communities should be inserted into Dutch society as new pillars. For a time, this was expressed, for example, in the government's providing financial support for the acquisition or building of property for mosque

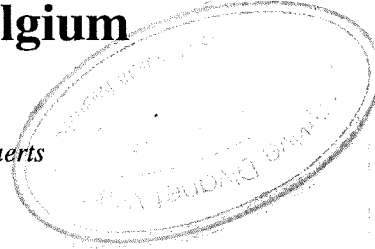
Jorgen S. Nielsen
Muslims in Western Europe
Edinburgh, 1992, s. 60-67

Dialogues at Different Institutional Levels Among Authorities and Muslims in Belgium

MADDE YAYIMLANDIKTAN
SONRA BELEN DOKÜMAN

09 HAZİRAN 1999

Johan Leman & Monique Renaerts



The Belgian State and its religions

The Belgian constitution guarantees freedom of worship, the free practice of religion, as well as the freedom of expression on all topics. In accordance with the Constitution, the State has no right to concern itself with the appointment or designation of ministers of religion, or to interfere in religious internal affairs. The founders of Belgium opted for a separation of church and state.

In Belgium, there is neither a concordat nor absolute laicization. Relations between the state and religion are rather neutral: the state considers religion to be part of the country's institutional framework. All religions may find a place in this system, but it is the responsibility of the legislator to decide whether a religion may, in addition, be officially recognized. In making this decision, he is guided by the question of determining whether the religion in question meets the needs of the population, or a sufficiently large portion of the population. The fact that Islam was officially recognized in 1974 by the Belgian public authorities has had the effect, among other things, that Islamic religion may be taught during official education - which actually began the following year - and that the payment of salaries and pensions to ministers of the Islamic religion is theoretically incumbent upon the state -- which has not yet come about, because it has not yet been possible to create a recognized authority to administer this, and other, temporal aspects of the Islamic religion (Leman, Renaerts and Van den Bulck, 1992; Leman 1992).

ed. W.A.R. SHAHID and P.S. van KONINGSVELD

MUSLIMS IN THE MARGIN: political responses

Theoretically, the status of the Islamic religion in Belgium is identical to that of the Catholic, Protestant, Anglican, Jewish, and Orthodox religions, but in practice, a number of implications of this recognition have not yet materialized, although recent progress seems to have been made in this regard. In fact, the institutional dealings of Muslims in Belgium have been constantly disturbed by the problem of the legitimacy of their representation. Whenever one seeks to outline the dialogue which has begun on several levels in Belgium between the authorities and the Muslims, the essential aspect of the problem involves attempts intended, through the formation and abandonment of all sorts of new positions and alliances, to reinforce social representativity and to clarify the position of appointed spokesmen for the Islamic religion, while specifying the commitment of the authorities.

Prior to the "institutional presence" (before 1968)

Towards the end of the 1950s, the Islamic population of Belgium consisted principally of a few dozen students. At that time, Albanian refugees also sought asylum in our country. Under the influence of a few Islamic students and a few Albanians, a Committee was formed which later became the future Islamic Cultural Centre of Belgium (ICC). On 28 January 1962, during the month of Ramadan, the Committee filed a request with the Minister of Justice to permit the Oriental Pavilion of the Parc du Cinquenaire in Brussels to be ceded to the Islamic community of Belgium. This building attracted the attention of the Committee because its architecture resembled that of a mosque. The building had not been opened for a quarter of a century, but as it was considered part of the Belgian historical heritage, it was hardly a matter of course that it should be ceded to the Islamic community, and thus other solutions were considered.

Starting in 1963, the management of the Committee, still a de-facto organization, passed into the hands of the embassies. The ICC, still active at the present time, was created in an embryonic form. Let us note the role played by the embassies in the management of the ICC. The Tunisian government provided the first Imam-Director, Mohammed Alaouini in 1966 -- 8 years before the official recognition of the Islamic religion in

to the presence of Islam in Western Europe.
Kampen - 1996, s. 164-181. DN: 60743

THE BELGIAN CONGO

*Belgium**The Leopoldian Regime in the Congo in the Early 20th Century*

In the early years of the 20th century the predatory and butcherly regime of LEOPOLD reached its limits. In 1903, allegedly in order to fix the obligations of Africans, a "labour tax" was introduced in the colony. A decree obliged every African "to work for the State for a period not to exceed forty hours a month", for which they should be "paid at the market wage". As a matter of fact, the new decree meant legalization of the system of compulsion. The situation of the Africans became still more depressing. A "commission of inquiry" set up later (1904) stated the following: (a) the Africans were obliged usually, not to work for forty hours a month, but to gather a fixed quota of rubber which, in the arbitrary judgment of the local administration, corresponded to forty hours of work; (b) on the strength of the decree the Africans were compelled to gather rubber, not only for the government, but also for private companies and merchants; (c) in most cases they received either a few pennies or some merchandise that had little value to them; (d) in addition to the "forty hours of work" a whole range of other obligations was imposed upon them. The report of the commission stated among others:

"In fact, in the majority of cases, the native is obliged every two weeks to go one or two days' journey and more, sometimes, to reach the place in the forest where he may find rubber trees in sufficient abundance. Here for a time the collector leads a miserable existence. He is obliged to construct an improvised shelter which obviously cannot replace his hut; he does not have the food to which he is accustomed . . . exposed to an intemperate climate, and to the attacks of wild beasts. He is obliged to carry his produce to the post of the State or the Company; and it is only after this that he can return to his village, where he remains scarcely more than two or three days, when a new task is placed upon him. As a result . . . the greater part of his time is absorbed in the gathering of rubber."

This "tax", however, was not the only obligation imposed upon the Africans. In the same report the commission refers to the example of Bumba, a village of one hundred huts. This village was obliged to furnish every month five sheep or pigs, or fifty chickens, sixty kilograms of rubber, one hundred and twenty-five loads of manioc, fifteen kilograms of maize or peanuts, and fifteen kilograms of sweet potatoes. Besides, one man out of every ten had to serve as a labourer at the government post, and one man from the village was obliged to serve a year as a soldier. Moreover, the whole village had to work one day out of every four on public works. All this, of course, was over and above the "labour tax", which was levied on every man individually.

The exactions imposed on the Africans were secured either through African "sentinels" recruited from different regions, or with the help of bribed agents from the

very village whom the administration had set against the traditional chiefs. These "sentinels" and agents, encouraged by the administration and the companies, perpetrated untold atrocities. Not content with compelling the Africans to fulfil their obligations towards the administration and the companies, they took away their wives and belongings, and manhandled and even killed them at the least sign of resistance. The report of the commission mentions a sentinel who committed 120 murders in his village. The companies also often made punitive expeditions against villages, in the course of which—according to the report—"men, women, and children were killed" without pity.

Such methods helped the concession companies to pocket millions, while LEOPOLD himself hoarded up tens of millions. Precise figures are not available, for the administration of the colony did not publish its accounts. What LEOPOLD earned from his "domain" in the Congo in ten years (1896—1905) is estimated at seventy-one million francs. Nevertheless, by 1905 the deficit of the Congo administration had risen to twenty-seven million francs. To "cover" this deficit the government of the colony raised a loan of 110 million francs, most of which (83 million) flowed into the pockets of LEOPOLD himself. From the money he made in the Congo he paid, for instance, annual allowances ranging from 75,000 to 150,000 francs to all members of the numerous royal family; he acquired in Belgium and France vast landed properties estimated to have had a value of about thirty million francs, etc. He spent large sums of money on bribing the press, maintaining a special "press bureau" with a view to preventing his misdeeds from being aired in the newspapers. A Belgian author pertinently said later: "The Domain furnished the necessary funds to put the national conscience to sleep . . ."

What resulted from the Leopoldian regime was most convincingly revealed in the irrefutable fact that the Congo population, which at the time of the country's seizure by LEOPOLD amounted to twenty-five million on a modest estimate (certain travellers even put it at forty million), by the end of the Leopoldian regime did not, even by an optimistic official estimate, exceed ten million.

World Scandal about the Congo

The butcherly regime of LEOPOLD already in the 1890's gave rise to timid protests on the part of certain English missionaries and philanthropists from the "Aborigines Protection Society". These protests, however, led nowhere until 1903, when the issue of the Congo regime degenerated into a world scandal in consequence of the exposures made, first of all, by the Englishman E. D. MOREL and the British consul, ROGER CASEMENT.

MOREL was a clerk in a big company which conducted business in the Congo. Learning of the scandalous events in the Congo, he at first pointed them out to his superiors, the result being his immediate dismissal. Then he appealed to world public opinion through the press and succeeded in stirring up a storm of indignation and protest about the Congo all over the civilized world.

True, his brilliantly conducted campaign of exposure would hardly have led to practical results, had it not been for one circumstance. While all honest, progressive elements of the world were scandalized at the unprecedented atrocities committed by Leopoldian agents on the African population of the Congo, the British, French, German and U. S. big capitalists also had reason for indignation: in their eyes the Leopoldian system of big concessions and trade monopolies meant a violation of

Endre Sik, The History of Africa, Budapest 1966, II, 86-91 04 SUBAT 1995

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جمهورية مصر العربية

03 MAYIS 2007

وزارة الأوقاف

المجلس الأعلى للشئون الإسلامية

المسلمون فى بلجيكا واقع وآفاق

إعداد / الهيئة التنفيذية للمسلمين ببلجيكا

لا يخفى على أصحاب الرأى والفكر والاختصاص، ما للدراسات المستقبلية من أهمية متعاظمة فى استشراف المستقبل واكتشافه ومحاولة التحكم به والسيطرة على بدائله فى شتى المجالات، ولا سيما على صعيد التغيير الاجتماعى المنشود، الذى يحقق للبشرية أهدافها فى النهوض والسعادة والاستقرار، وُصولا إلى الهدف النهائى من وجود الإنسان على الأرض.

والمناهج والأدوات العلمية المستخدمة فى عملية الاستشراف المطلوبة، تستبعد جميع الوسائل التى تنظر للمستقبل نظرة خرافية، خاصة وأن التحديات الكبرى التى تواجه البشرية على مستوى الفكر والواقع، وتسارع الأحداث، وتراكم المتغيرات، والطفرات المتلاحقة فى مجالات العلم والتكنولوجيا، ورغبة (دعاة التفوق) فى مصادرة كل شىء، ستأخذ شكلا ومضمونا مختلفين خلال العقود القادمة، حتى أن ضغوطها الحادة سوف لن تتجاوز المتخلفين والمتفجرين وحسب، بل ستسحقهم بعجلاتها الرهيبة، أو تمسح وجودهم وهويتهم، أو تتركهم - فى أفضل الحالات - يعيشون ذهولا مستمرا مما يحدث.

و تلتقى هذه الحالة المساوية مع ما أكدت عليه المصادر الإسلامية المقدسة بشأن الاستعداد للمستقبل، باعتباره ضمانا لحاضر الأمة ومستقبلها، وصيانة ماضيها المجيد. ﴿يا أيها الذين آمنوا اتقوا الله ولتنظر نفس ما قدمت لغد...﴾ (سورة الحشر الآية : ١٨).

مستقبل الأمة الإسلامية

أبحاث ووقائع

المؤتمر العام الخامس عشر للمجلس الأعلى للشئون الإسلامية

المنعقد بالقاهرة فى الفترة من:

٨ - ١١ ربيع الأول ١٤٢٤هـ / ٩ - ١٢ مايو ٢٠٠٣م

تحت رعاية السيد الرئيس

محمد مرسى مبارك

رئيس جمهورية مصر العربية

إشراف وتقديم

أ.د. محمود حملى زقزوق

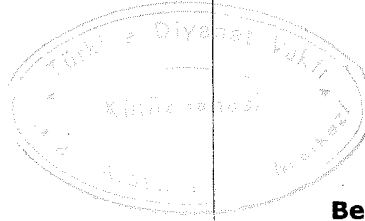
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القاهرة

١٤٢٤هـ - ٢٠٠٣م

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphane	Dem. No: 149824	Tas. No: 29209 MUT.A
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C.Ü. İlahiyat
Fakültesi Dergisi
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08 AĞU 2008

Belçika'da İslamofobi ve Müslümanlara Yönelik Ayrımcılık

Prof. Dr. Mehmet Zeki AYDIN*

Müşerref Yardım**

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Özet

İslamofobi, kelimesi anlam olarak "İslam korkusu" demektir. Terim olarak İslam'dan ve Müslümanlardan korkma, çekinme tutumunu ifade eder. Kelime son yıllarda kullanılmaya başlanmış olup 11 Eylül saldırısından sonra sık sık gündeme getirilmektedir.

Bu makalede; öncelikle kısaca Belçika'da İslam ve Müslümanların tarihi ortaya konulmuş, sonra Belçika'da yazar, düşünür, gazeteci ve politikacıların Müslümanlara ve İslam'a bakışları konusunda görüşleri açıklanmıştır. Bu çerçevede ülkede meydana gelen İslamofobi eğilimli olaylardan örnekler verilmiştir.

Belçika'da İslam'a ve Müslümanlara karşı bakış açısı diğer Avrupa ülkelerinden pek farklı değildir. İslam'dan ve Müslümanlardan korkma, ürkme veya endişe duymanın başlıca sebeplerinden biri, yeterince bilgi sahibi olmamaktır. İslamiyet ve Müslümanları dışlayanların yanında, konuya hoşgörüyle yaklaşanlar ve tarafsız kalanlar da vardır. Belçika Devleti ırçılık ve İslamofobi ile kararlı bir mücadele vermektedir.

Anahtar Kelimeler:

İslamofobi, Belçika, Belçika'da İslamofobi, Dini Ayrımcılık

Abstract

The meaning of Islamofobia is afraid of Islam. Its meaning of term is reserve and afraid of Islam and Muslims. This term has used resent days especially after September 11 attack this term has get use to agenda time and time again.

In this article, first, the history of Islam and Muslims in Belgium is mentioned and then opinion and perspective of Belgian authors, intellectuals, journalists and politicians to Islam and Muslims are explained. In this context, the aggressions having a tendency to Islamofobia are given examples in this country.

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5 The Legal Status of Islam in Belgium

RIK TORFS

Some Statistics

Towards the end of the 1950s in Belgium there were no more than a few dozen Muslims,¹ most of whom were university students. From 1960 onwards their number grew quite rapidly. Industrial development needed foreign labour which often came from Morocco and from Turkey. In the mid-1960s the number of Muslims was estimated as being 30,000. In 1973, during the negotiations for the acknowledgement of Islam as a recognized religion, there were already about 100,000 Muslims. At the beginning of the 1980s, 240,000 people registered as coming from Muslim countries lived regularly in Belgium, of whom half were Moroccan and a quarter were Turkish. From then on we can speak of a certain stabilization. Now the foreigners coming from Islamic countries may be estimated as being about two hundred and fifty thousand people, or in other words 2 percent of the entire Belgian population. Islam is the second religion of Belgium.² It comes a long way behind the Roman Catholic religion (75 percent), but it is considerably higher than the Protestant religions (1 percent) and the Jewish religion (0.5 percent).³

Soon it will be more and more difficult to calculate the exact number of Muslims present in Belgium. This is because, first, the censuses cannot investigate religious convictions. Secondly, the present figures are largely based on the nationality of the people concerned. However a growing number of Muslims have obtained Belgian citizenship since the simplification of the conditions of naturalization in force since January 1, 1992. Another factor to take into account is the number of converts to Islam of Belgian and European origin. According to the sources consulted their number oscillates between 6,000 and 27,000 people.⁴

The Position of Islam in the Constitutional System

The Belgian constitution of 1831 contains four articles on religious freedom and religions. The fourth, originally Article 117, today Article 181, was worded

Edit. Silvio Ferrari, Anthony Bradney; Islam and European Legal Systems; Aldershot 2003, s. 73-95.

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dovreste sapere sull' Islam", *La Stampa*, November 4, 2000: 25.

⁸³ "Never would I have thought of using my religious origin as a political carrier before. But the present political climate obliges me to come out in the public sphere. As a scholar, I fully realise the peril of the present drift which, on the European side, is magnifying the negative stereotype of Muslims, while on the Muslim side is pushing towards a neo-communitarian attitude of withdrawal into oneself." Personal communication, Khaled Fouad Allam, Trieste, March 6, 2000.

⁸⁴ One of them (from Trieste) will soon run for elections in the Green Party.

⁸⁵ Very likely Sartori would not have fallen into making such patently out of the context, a-historical and casual remarks about Judaism or Christianity as he did about Islam, because it would have prejudiced his reputation as a scholar both among his peers and the wider public.

⁸⁶ As far as I know, in Italy there are no Muslim journalists, while there are journalists belonging to other religious minorities. See Marletti, 1995: 16; Soravia, 1999: 42.

Edit. Vl. A. R. Shadid, P. S. vanKoringsveld, Intercultural Relations and Religious Authorities: Muslims in the European Union, Leuven 2002, s. 107-122

Humanists and Muslims in Belgian Secular Society*

Herman De Ley

Introduction: the "secularisation thesis" and Islam

Nowadays, the working class districts in our towns are largely inhabited by families of Muslim immigrant origins. As their social and economic situation is more or less comparable to their predecessors' in the 19th century, is it to be expected that the vast majority of these Muslim workers too will soon be secularised? And will this secularisation finally put an end to many, if not most of the social and political problems involved with their presence in our secular society? The past year, I had the opportunity of hearing this "secularisation thesis" publicly and straightforwardly argued for: once, by a Moroccan intellectual, at the presentation of his PhD dissertation at the (humanist) Vrije Universiteit Brussels;¹ a second time, by a leading social geographer of the Katholieke Universiteit Leuven (Louvain), in a public debate in Ghent, on "the 'failure' of integration policies".²

In current sociological literature as well the embedding of (formerly immigrant) Muslim communities in present-day Europe continues to be viewed from a "secularisation" perspective. Let me just mention two quite recent contributions, the first one with regard to the situation in France, the other one with that in Belgium. As to the former, its author Jocelyne Césari writes that the immigrants' children and even more so their grand-children "have attempted to reconcile adherence to an imported tradition with a place in the French cultural sphere".³

Actually *leaving* Islam, though, is not an option in this reconciliation process: "The evolution of Islam in Europe has not yet reached the point at which large numbers of people of Muslim immigrant origins feel ready to abandon their religion wholesale. (...) That reconciliation implies secularization and agnosticism, but not true atheism".⁴

This "*reformist option*", as J. Césari calls it, actually divides into two different paths: (1) that of "a secularized bond with Islam that tends to relativize the commands of tradition", and (2) that of "a fundamentalist attitude that demands respect for Islamic tradition in its totality".⁵ Nonetheless, the first, "*secularising*" way is that of the "immense, silent majority (who is) repositioning Islamic tradition into the private sphere with the utmost discretion".⁶

As for Belgium, "Migration History and Social Mobility" (MHSM) surveys were conducted some years ago among Turkish and Moroccan men.⁷ The results, according to Ron Lesthaeghe and Karen Neels, provide "the first nationally representative picture of religious practice and Islamic affiliations".⁸ The

Belgium

HERMAN DE LEY

In the core countries of the European Union, Muslims, today, are counted in the millions and Islam is engaged in a process of institutionalization in the midst of secularized societies. Whereas Christianity is receding to the countryside, Western Islam is manifesting itself as an urban phenomenon: Muslim populations are concentrated in towns and the symbolic attributes of Islamic faith and culture are becoming more and more conspicuous in this urban environment. In these closing years of the twentieth century, Europe is more than ever before becoming a space where Islamic, Christian, Jewish and secular traditions come together 'to fight, support, and fertilize each other'.¹

If we would accept Huntington's well-known thesis of the coming 'clash of civilizations',² this state of affairs would imply that the 'front' between Islam and the West once again (i.e. since 1492) is no longer 'safely' located between the continents, or between the eastern and western parts of the European continent, but that it is actually running through our very towns and societies. Are we heading then for a kind of 'civil war' in Western society itself? And the Muslims in our societies: i.e. the Turks, the Moroccans and the others, naturalized or not, immigrants and converts, are they to be imagined as 'the enemies from within'? Will they, as a consequence, eventually have to be driven out again – just like the Moriscos in Spain were, at the beginning of the 17th century?³

There is no denying that there are signs that would superficially seem to confirm such a reading: for instance, the riots and confrontations between 'Muslim' youngsters and the police which on a more or less regular basis break out in our towns.

Already, a new racism is legitimizing this growing polarization between the so-called indigenous population and the so-called immigrants, not only in Belgium but in other European countries as well. This new racism, which is actually accompanying the construction of European unity, can be identified as an 'anti-Muslimism'. While it is being constructed along the selfsame lines as the anti-Semitism in the thirties,⁴ this European racism is mainly based on the ethnicization of cultural, i.e. religious, differences between 'Europeans' and 'Muslims'. Starting from the myth of an originally 'white' and '(lay-) Christian' Europe, it operates by identifying 'Turk/Moroccan' and 'Muslim' and, generally, by identifying 'immigrant' and 'Muslim'. As Fred Halliday formulated it, this anti-Muslimism 'involves not so much hostility to Islam as a religion (...) but hostility to Muslims, to communities of peoples whose sole or main religion is Islam and whose Islamic character, real or invented, forms one of the objects of prejudice'.⁵ Feeding on these anti-Muslim feelings and fuelling them at the same time, right-wing extremist parties are exploiting the situation, in Belgium as well as in other countries of the E.U., in order to win popular votes.⁶

However, there is no fatality in this evolution. All in all, the process of Muslim integration into our secularized society has been going on peacefully for many decades. It is urgent though that an end be put to all discrimination and also that Muslims, especially youngsters, get the chance to contribute as Muslim citizens to the social development of their country.

The number of Muslims in Belgium – i.e. of people having an immigrant Muslim background and/or considering themselves Muslim (converts included) – is rapidly growing. Of course, figures are necessarily inaccurate, for (a) the criterion of nationality is becoming less and less relevant since a growing number of people originating from Muslim countries acquire Belgian nationality; (b) the definition of Muslim identity has inevitably many nuances, going from strictly-practising believers to laymen and agnostics. In the early nineties, the total number

Muslims in Belgium

Enemies from within or Fellow-Citizens?

of people in Belgium with a Muslim cultural background was estimated at 285,000 – more than 2.5 per cent of the total population. At this moment, the number is going beyond 350,000. Concurrent with this demographic growth, there has been a proliferation of mosques and prayer halls: on the eve of the new century, Belgium counts some 240 places of Islamic worship.

Whatever the precise figures may be, it is undeniable that 'Belgian Islam' has become a cultural and social fact. Quantitatively, it represents the second largest religious denomination of the country; or to put it otherwise, Islam is the largest minority religion in Belgium, far outnumbering Protestantism, Judaism, Humanism, etc.

The settlement of a large Muslim population in Belgium is an irreversible phenomenon. The major question therefore that has to be faced by a society that considers itself to be democratic and pluralist, is the one concerning the place and space that one is willing to concede to these cultural and ethnic minorities. Will we actually allow them to maintain – be it inevitably in interaction with their secular environment – their collective cultural and religious identity? Or will we, out of irrational fear for the future survival of the secular state (if not of 'the West' itself), impose upon Muslims a kind of privatization or secularization of Islam – something that, for the great majority of them at least, would be tantamount to demanding that they abandon their religion?

There is no denying that, from the perspective of basic human rights, the Belgian state made a good start when as early as 1974 it passed a law granting Islamic worship the same status as that accorded to religions historically established in the country: Catholicism, Protestantism and Judaism. The immediate and most spectacular effect of this recognition was the introduction (since 1975-76) of the teaching of Islam in public schools, on the same basis as the other religions. At present, there are about 700 Muslim teachers giving Islamic instruction in both primary and secondary schools, their salaries being paid by the State.

The law of 1974 also allowed for financial provisions to be made for the costs of the infrastructure (e.g. places of worship) and the 'personnel' of the religious group (e.g. the salaries and pensions of the Imams). The importance of this kind of religious 'engagement' by the Belgian state – which is officially a secular state, based on the principle of separation between Church and State – is measured when one considers that in this way the Catholic Church is annually receiving a total provision of no less than about 10 billion Belgian Francs. This sum is paid by the Belgian taxpayer – which is also by non-Catholics, meaning Muslims as well. As for Islamic worship, this kind of advantageous treatment has still not been put into effect. So, for a quarter of a century or more, Muslims financially contribute to a system they themselves are excluded from. The reason for this unfortunate state of affairs is officially the same one as that for the existing deficiencies in the status of the Islamic teachers: viz. that it requires the identification of a national Muslim authority, an issue that until now has remained unsolved.

This financial discrimination was accompanied, all these years, by violations against the basic rights of religious freedom, which in prin-

ciple are guaranteed by the Belgian Constitution (e.g. the right to be buried according to your philosophical or religious faith). Generally, Muslims in Belgium as yet do not have the possibility of burying their loved ones in the cemetery of their own place of residence. The same goes for religious rights at school, in prison, and in hospital: for example, the right to eat food that is prepared according to your religious prescriptions; the right to safeguard yourself against (threats of) violations of your physical integrity – e.g. by wearing a head-scarf and modest dress; and the right to celebrate your religious feasts, etc. These infringements must be taken together with: the usually negative coverage of Islam in the press and the other media; regular conflicts in schools (e.g. concerning the head-scarf); the systematic stigmatizing of Islamic values and symbols as being obstacles for a smooth integration of Muslim immigrants; and, of course, the many forms of 'daily racism' being perpetrated by officials, for example by members of the police force, etc.

It goes without saying that this situation puts heavy pressure on the peaceful coexistence between the communities, and as a consequence on the democratic future of Belgian society as well. Luckily, there are political signs pointing in a more hopeful direction, i.e. of a society willing to really assume its cultural and ethnic pluralism. The Belgian government, for one, has recently accepted a proposal for the election of a representative council of the Belgian Muslim communities. Once put into place, this council offers the perspective that the institutional situation of Belgian Islam one day will be finally regularized. Still more recently, a new law has been accepted on burial places, which could provide for Muslim sections in local cemeteries.

Of course, equality of treatment at the institutional level, if ever realized, does not suffice. Islam and Muslim culture should as well be enabled to develop their intellectual and social potential within a secularized society. Besides taking the necessary social measures, an efficient anti-racist policy requires the introduction of a whole set of measures in the cultural and educational domain as well. For example, in our secondary schools Arabic and Turkish should be introduced as optional languages for all pupils; the history and culture of the Mediterranean countries of origin and the history of immigrations in Belgium and Europe should receive a place in our schools' curricula; a comparative history of religions should be offered, etc. At the university level, an all-round curriculum of modern Islamic studies should be introduced: for the sake of Muslims but also for that of society at large, the study of Islam should be freed from the historicist and colonial shackles of traditional Orientalism.

The final goal should be the 'interculturalization' of our society. Muslims themselves, it should be said, whatever their ethnic affiliations, are playing more of an active role in this process of cultural and social interaction. Running their own social and cultural organizations and working together with non-Muslims as well,⁷ they are demonstrating the correctness of the view that, far from being a threat, the West once again has much to gain from the new Muslim presence. ♦

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- Gerholm, T., & Y.G. Lithman (eds), *The New Islamic Presence in Western Europe* (London 1988), in their Introduction, p. 3.
- See S.P. Huntington (1993), *The Clash of Civilisations?* For an interesting critique of Huntington by an Arabic philosopher, see Mohamed Abed El Jabri, 'Choc des civilisations ou conflit d'intérêts?', in: M. Dureñas (ed.), *Xoc de civilitzacions*. Barcelona, 1997, pp. 324-31.
- For this 'expulsion model', as a typical European 'logic of racism', see A. Rea, 'Le racisme européen ou la fabrication du "sous-blanc"', in: Rea (ed.), *Immigration et Racisme en Europe*. Brussels, 1998, p. 182.
- See Marc Swyngedouw, 'La construction du "péril immigré" en Flandre 1930-1980', in: Rea (ed.) 1998, pp. 107-30.
- Fred Halliday (1996), *Islam and the Myth of Confrontation. Religion and Politics in the Middle East*. London, p. 161.
- The strength of racist feelings in many countries of the E.U. was openly revealed by the opinion poll that was organized by the European Commission, at the closing of the 'European Year against Racism', see 'Racism and Xenophobia', *Eurobarometer Opinion Poll*, NR. 47.1, presented in Luxembourg, 18-19 December 1997. For an analysis of the figures, see the contribution of Andrea Rea, *Le racisme européen ou la fabrication du "sous-blanc"* (1998).
- E.g. in the 'Forum voor Gelijkberechtiging en Interaktie' ('Forum for Equal Rights and Interaction'), and in the newly created 'Centre for Islam in Europe' (University of Gent).
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